

1-2-1967

**Evangelical Visitor - January 02, 1967 Vol. LXXX. No. 1.**

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2017>**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - January 02, 1967 Vol. LXXX. No. 1." (1967). *Evangelical Visitor (1887-1999)*. 2017.<https://mosaic.messiah.edu/evanvisitor/2017>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# Evangelical VISITOR

January 2, 1967



"Where can

we better

be,

than in the

bosom of

our family?"



# EDITORIAL

## January

January comes again!

The first month in our modern calendar derives its name from Janus, the two faced Roman god. Believed to have been introduced into Rome by Romulus, located at the northeast end of the forum, the famous *Ianus geminus* faced east and west.

It was nothing more than a double barbican gate, said to be open during war and closed during peace. History indicates it was shut only four times before the Christian era.

Janus, facing both ways, east and west, forward and backward, is translated into the meaning of January. This is the month we look forward and backward.

Looking backward, what we see and remember varies with life's circumstances.

Parents who lost a son in Viet Nam; a family who lost a daughter and sister in the Chicago nurses' residence slaying; many who suffered bereavement by violent deaths on the highways and otherwise; for these 1966 will be remembered as the year of heartache.

Add to these, a host affected by sickness, terminal illness, innumerable types of reverses and life's inexplicable situations, even starvation. Reaching around the world, the giant octopus of suffering holds an unwavering grip on the vast sea of humanity.

Looking backward, not all has been sorrow. There has been some mirth. Admittedly, much of the world's mirth has lasted but a fleeting moment, nothing left when it was over.

There are some lasting joys. Christians who started 1966 with a life committed to Christ and close the year with an unwavering purpose, have known a joy peculiar to Christian living. Living has been accompanied by a sense of security.

Committed living does not guarantee against exigencies. It does provide an inner strength peculiar to being a Christian. Herein is the Apostle Paul's secret: *And we know that all things work together for good to them that love God, to them who are the called according to His purpose.* Triumph amid unexplainable situations has innumerable witnesses in its favor.

Looking ahead, goals determine one's vision. Does peering into the future awaken a sense of uneasiness? If

not, it should. We are to be in the world but not of it. How can this be done?

Herein we express concern. Unless Christians sharpen their consciences against deadening foes about us, Christian witness will grow weaker and weaker.

A crazy-patch type of materialism, some good, some violently evil, tends to engulf all of us. In our materialistic culture, areas of benefit to a Christian citizenry are so interwoven with the evil and harmful that Christian perspective is not easily defined. When and where does the law of expediency come to an end?

Rest assured, the liquor industry will report its taxes paid to the government, its millions in profit and employment figure for 1966. Nowhere will reference be made to violent deaths on the highways caused by drunken driving; the devastating effect of alcohol on the morals of society; and the misery and want of innocent victims of alcoholic kin. Advertising becomes bolder and bolder. Blatantly and brazenly, TV, radio, magazines and billboards launch the U.S.A. into another profit year for this destructive industry.

Tens of thousands of lives have been sacrificed on the nicotine altar in 1966. No label indicating poison and harmful effects of cigarette smoking has yet appeared on a pack of cigarettes. Very doubtful if such will ever appear. The sacrifice of forty to fifty thousand lives to the god of nicotine is justified by the material strength added to the nation's economy. So says our nation in deed if not in word.

Destruction of life and property in the undeclared war in Viet Nam continues to cause untold suffering with the Vietnamese. The mental, moral, physical and spiritual destruction of thousands of young Americans goes recklessly on. The admitted basic reason: stop communism there to protect the future of western civilization, agonizes the soul of a sincere Christian.

What would happen to our national economy in 1967 if the liquor traffic ceased, the tobacco industry folded and the war industry machinery ground to a standstill. What a wreckage would be made of our affluent way of life!

*Mr. Editor, this can't happen in 1967!* A decadent society lusts for the enjoyment of these and other unnamed sins. This is exactly right. Man's depravity of heart comes more into evidence with each January that comes and goes.

The unanswered question: how can Christians be salt and light? Not by isolation. There must be infiltration without absorption, witness without compromise, prophetic voice with gospel proclamation, by commitment to Christ in the power of the Holy Spirit.

We look forward into 1967 with trepidation. But, with a faith that wavers not. He hath said, "I will never leave thee nor forsake thee."

J.N.H.

### EVANGELICAL VISITOR

Volume LXXX

Number 1

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press Nappanee, Indiana, to whom subscriptions should be sent.

**Purpose:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**Editor:** J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor. C. B. Byers, Paul G. Lenhart, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.

**Page Contributors:** Board for Missions, Box 149, Elizabethtown, Pa.; **Missions Overseas**, Miss Mary Kreider; **Missions in America**, Mrs. Maybelle Kanode; **Christian Service Ministries**, J. Wilmer Heisey. Board of Christian Education: **Home**, Nelson Miller, 1224 Baker Avenue, Ontario, California 91762; **Sunday School**, R. Donald Shafer, Box 11, Nappanee, Indiana; **Youth**, Paul Hostetter, 105 Budea Crescent, Scarborough, Ontario. **Pastor's Page**,


E. J. Swalm, Duntroon, Ontario. **Today's Yesterday**, C. O. Wittlinger, Grantham, Pa.

**Brethren in Christ Publication Board, Inc.:** Isaiah F. Harley, Samuel F. Minter, J. Wilmer Heisey, Paul Hostetter, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter Jr.

**Subscriptions:** \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

MEMBER  EVANGELICAL PRESS ASSOCIATION



I attended

## VALLEY CHAPEL CHURCH CENTENNIAL CELEBRATION

*C. O. Wittlinger*

CHURCH ARCHIVIST

The writer recently had the very great privilege of attending three of the four services of the Valley Chapel Church centennial. This experience will be treasured among his fondest memories of association with the Brethren in Christ Church.

When first seen, the Valley Chapel Church is not impressive. The small red brick structure with its modern educational wing and adjacent cemetery appears to be making a last-ditch stand against the onslaught of the slag piles of a great steel mill. The building is located much too close to the highway. This, together with the elevation of the site, makes the automobile approach to the grounds difficult.

If the relatively small congregational membership figures are set against the background of the physical limitations mentioned, the casual observer will likely not give the place more than a passing thought. If, however, he tarries to sense the Valley Chapel spirit, he may well be reminded of the proverbial bumble bee. By the laws of aerodynamics, the bee cannot fly, but, since he doesn't know this, he flies anyway!

At Valley Chapel there is a genuine sense of historical continuity. Although the small audience room has been modernized in certain respects, a conscious effort has been made to preserve reminders of bygone days. The old pews have been retained, and the original flooring remains. The original traditional Brethren in Christ pulpit still graces the front of the room. On it is the small lectern constructed by Louis Berg, a minister from the Sippo congregation. Brother Berg, who occasionally preached at Valley Chapel, was a fairly tall man who had difficulty reading from a Bible lying upon the flat top of the pulpit and thus sensed the need for a lectern. Some older readers of this article may recall that he was carried away in the Russellism schism at the Sippo Church,\* but, as is rather unusual in cases of this kind, he returned after fourteen years to become again a minister in full standing in the Brethren in Christ Church.

Certain renovations and redecorations including a lowered ceiling make the little chapel a place where ancient and modern elements are very pleasingly combined. The total aesthetic impact of the room is a most refreshing contrast to many places of worship where the rush of modernity has swept away almost everything which could serve to attach the awareness of the congregation to its historical heritage.

The real genius of Valley Chapel is not, however, the physical surroundings, but the people. While the membership is small, there is a remarkable spirit of fellowship and working together in Kingdom service. These people know how to make the most of various talents. Whether a talent is large or small, they have learned that it goes a long

way if employed fully in the service of the congregation and in its community ministry. In seeking to express what he feels, the writer cannot do better than to quote a passage from the centennial booklet: "Fellowship and Christian love bind all together—gardener, plumber, carpenter, college professor, dog warden, salesman, caretaker, sexton and pastor, and all the dear mothers, grandmothers and wives, teachers, nurses, and children—all bound up in the life of Valley Chapel, an oasis in the great desert of ungodly times."

Rarely has the writer been in the midst of a congregation which appeared to understand so well what it means for any local church to be the people of God. Perhaps again he can do no better than to quote a passage from the centennial booklet: "There have been times in her one-hundred-year history when Valley Chapel has shown somewhat less of charity and understanding than is becoming to a Christian group. However, let it be said with godly pride that she has always taken the community to her heart, sharing its burdens and problems. For her members there has been 'no East or West,' 'no South or North.'" Whether their neighbors were Slavic, Rumanian, or Negro made no difference to the Valley Chapel people. All were welcome to community fellowship, to the services of the church, and to church membership on the basis of profession of faith in Christ. For an evaluation of the outcome, we turn again to the centennial booklet: "Becoming an inter-racial church has been a thrilling experience. One member has expressed herself as feeling particularly blessed to have been able to share in this experience. It is true that the impact on the racial problem has perhaps been small in relation to the total need, but the local result has been unequivocally good; and certainly 'It is better to light a candle than curse the darkness.'"

The writer was impressed especially by the fine musical and reading presentations of the bi-racial group of young people. He spoke of this to one of the young women who plays a leading role in the youth work. She replied simply, "We love them." An eloquent expression of the Valley Chapel spirit!

A final quotation from the centennial booklet summarizes well the situation of this little Christian community: "Valley Chapel congregation is a busy people, on their own and all together. A fine relationship of the whole to each and each to the whole, described by St. Paul as 'the body of Christ.' These people have moral and spiritual principles that grow only in the born-again Christian. Thank God for this nucleus where godliness is prevalent, permeating the community atmosphere, so that men and women come to seek shelter under the wings of Him in whom they trust."

(It is with considerable hesitation that the writer submits the above "Thoughts" for possible publication. He certainly would not wish to cause the Valley Chapel people to feel self-conscious about their congregational life. On the other hand, he notes that the Scriptures set forth examples of the work of God in certain congregations as a challenge to faithfulness and dedication on the part of other congregations. Some readers may be interested in the booklet, *Valley Chapel Centennial, 1866-1966*, edited by Mary A. Stoner, which may be secured by writing to The Reverend Marion J. Heisey, 4215 Rootstown Road, Ravenna, Ohio. The cost is \$1.25 without postage.)

---

\*See the following article for an account of the Russellism schism at the Sippo Church.



## False Doctrine Wrecks a Congregation

*Bishop E. J. Swalm*

Bishop W. J. Myers of Massillon, Ohio, is sometimes referred to as the twentieth century Jeremiah of the Brethren in Christ Church; he was so designated because of his tender heart and many tears. It was while I was holding a revival meeting at the Sippo Church in Ohio, and being entertained in his home that the following courageous and moving story was told me through the lips of this great soul winner.

It should be stated at this point that he was happily married to a most devoted and kind wife whom he affectionately called, "Emmy." Though they spent nearly sixty years together in wedded bliss, one dark thread was woven prominently through the web of their marriage. Unfortunately, Mrs. Myers early in life became a victim of that pernicious teaching now known as Jehovah's Witnesses but at that time called the soul sleeping doctrine or Millennial Dawnism and, later, Russellism.

At the close of a meal in their home, which I knew was my last for that trip, I used the occasion to thank Mrs. Myers for her unsurpassed hospitality, which all who were ever entertained in that home regarded as unusual. While I was talking, Brother Myers broke in and with tears running down his cheeks said, "Brother Swalm, she has been cheerfully doing this for my friends for the last forty-three years." I then tenderly approached the matter of her erroneous belief, spoke rather firmly about the deceptive elements involved, and warned of the future consequences. To this she made a very courteous reply and did not show the slightest resentment to anything I said. She, however, very positively reaffirmed her position from which she never swerved until the hour of her death.

Later that afternoon, in the absence of his wife, so as to not be offensive to the one he loved, Brother Myers told me the above-mentioned story in gripping detail.

There were three ministers in this congregation at that time—Anthony Stoner, the senior minister, Louis Berg, and W. J. Myers who was the youngest of the three. The supervising bishop, Bishop Hershey, lived at Canton, Ohio, and had charge of several churches in the area.

A very suave and appealing exponent of Russellism entered the neighborhood and held some meetings. To the horror of Brother Myers and a few others, Anthony Stoner and Louis Berg embraced this pernicious teaching and began preaching it over the Sippo pulpit. This naturally alarmed the Bishop and other administrative leaders. They, of course, instituted investigations and found these men guilty of teaching false doctrine. When they showed no signs of recanting, very abrupt and authoritative methods of discipline were employed, as was sometimes the pattern in that generation. Perhaps in this case it was redemptive. Bishop Hershey called a council meeting and, with no uncertain sound, gave the following ultimatum: "All those who are present who hold the soul sleeping doctrine, the no-hell theory," and several other identifying tenets which he named, "vacate the house."

Anthony Stoner rose to ask if he might defend their position, to which the Bishop brusquely replied, "I say va-

cate the house." At that moment twenty-eight of the thirty-eight members constituting this congregation arose and filed out under the leadership of the two senior ministers. Anthony Stoner paused at the door, turned and faced the remaining few and said, "Good bye, forever." No doubt his words had more eternal significance than he was aware of at that crucial moment.

The next morning being Sunday, it was the painful duty of Brother W. J. Myers to conduct the morning worship service under those most difficult circumstances. He, the youngest of the three ministers, stood alone on the solid teaching of God's eternal truth. To use his own words: "Nobody knows the sorrow I felt as I stood in the Sippo pulpit that morning and, looking out the window, saw twenty-eight of the congregation drive past to a home one mile east of the church where they organized another congregation.\* My heartache was the heaviest as I beheld my own dear wife among the number, as well as two of my fellow ministers who had preceded me in the ministry." Brother Myers sought to carry on the best he could with the fragment of members who had not fallen for this anti-Biblical influence.

A few weeks later a second shock was to trouble this lonely yet courageous giant of the Faith. A family of four out of the ten members who were left decided to leave the church at Sippo and join the Methodists. This left Brother Myers, Brother and Sister Doubledde, Brother and Sister Mohler and one other to carry on the work.

Eventually the corroding power of discouragement attacked Brother Myers as he preached to one-half dozen people one Sunday. On Monday morning he went to the Doubledde home and served notice that he guessed they would have to close the church. Sister Doubledde said, "Why?" "Because," said Brother Myers, "no one is coming to service any more." To this Sister Doubledde replied, "I thought my husband and I were there yesterday." Brother Myers said, "Oh, yes, you were, and I sure appreciate it, but we can't carry on this way." Sister Doubledde said, "Willie Myers, as long as you are in that pulpit to preach, my husband and I will be there to hear you if we are able."

Anyone can see it would be nearly impossible to close a church under circumstances like that with such a noble attitude shown by an humble handmaiden of the Lord. Brother Myers took fresh courage and struggled along for a few years until God began to bring in some new converts.

Then, to everyone's surprise, something exceedingly rare happened—Louis Berg got his eyes opened and became keenly aware of the error he had espoused. He manfully forsook Russellism and returned to the Brethren in Christ at Sippo where, in due time, he was restored to the ministry. God blessed his teaching ministry and his exposing of the traps in the Russellism movement until the day of his departure to be with the Lord in 1938. Through the faithfulness of Brother Myers and later Brother Berg this damaged work began to grow. While it never became a large congregation, it reached greater proportions than it had before. This is evidence of what a minority group can do if they remain true to God and His Word.

The Russellism Crisis at the Sippo Church

As told to Bishop E. J. Swalm by Bishop W. J. Myers

---

\*The Reverend Marion Berg, son of Louis Berg, dates this schism in the 1890's.



## Restoration of A Church Building

*C. O. Wittlinger*

INTEREST IN Brethren in Christ history is increasing and manifesting itself in a variety of ways. One recent development is the desire to restore and preserve as an historical landmark one of the early "meeting houses" as our forefathers called their church buildings. Although most of the early church structures have been remodeled, a few remain much as they were when first erected.

A committee of the Allegheny Conference is studying the possibility of restoring the Ringgold Church at Ringgold, Maryland, a few miles south of Waynesboro, Pennsylvania. This fine old brick church which was built in 1871 is in an excellent state of preservation. Except for a modern brick chimney, the exterior is unaltered. Changes within, such as the placement of the pulpit at the end instead of at the side of the audience room and the painting of the pews, would not pose serious problems for a basic restoration of the interior.

Another factor in favor of this restoration is the age of the church. Excluding the Brinser meeting house erected in the 1850's, Ringgold appears to be the fourth oldest church structure erected in the Brotherhood. Although the dating of our earliest church buildings is difficult because of lack of conclusive documentation, Valley Chapel in Ohio and Woodbury in Pennsylvania have the best present claims to first place; such evidence as we have suggests that both were built in the period from 1866 to 1868. The original New Guilford Church in Pennsylvania, which was erected at a different location than the present church by this name, and which no longer exists, may have been the third church building. If so, it was erected in the late 1860's a short time before Ringgold was constructed in 1871. The Ringgold date is fixed definitely by a date stone in one of the side walls. Thus, the age of the building as well as its condition would justify its preservation for historical purposes.

There are some drawbacks to a Ringgold Church restoration. The building is located in a small rural village several miles from the nearest "living" Brethren in Christ Church at Waynesboro, Pennsylvania. Thus, no one would be at hand in the immediate vicinity to open and show the restored interior to visitors. Furthermore, the site is off to the side of the main arteries of Brethren in Christ travel. Roxbury Camp, for example, is thirty-five miles distant and most persons traveling to and from Roxbury, other than those from Franklin County and southern Cumberland County, will not approach nearer to Ringgold.

Any restoration which may be attempted will cost money, and the amount will depend upon the guidelines established for the undertaking. The writer believes that the necessary funds can be found if there is significant interest in the project. Readers of this article are invited to register their interest in a Ringgold Church restoration with the Bishop of the Allegheny Conference or the writer.

The three foregoing articles appeared in the October issue, Notes and Queries, Brethren in Christ Church History; edited by Archivist, Dr. C. O. Wittlinger.

## World Congress On Evangelism and Social Concern

*John M. Drescher*

"It became increasingly clear to more people that evangelism and social concern must go hand in hand, both directed by the Holy Spirit." These words from Henry Ginder, Brethren in Christ bishop, reflect what seemed to be a common consensus of thought during the days of the World Congress on Evangelism in Berlin.

As the Congress progressed social concern was seen more and more as an integral part of the Good News. While in the minds of some, the Congress said too little on such Christian concerns as economics and peace, it spoke clearly to the Christian's responsibility in race relations.

Racial hypocrisy among Christians was called by some "the greatest hindrance to the spread of the Gospel." Many who spoke were of the black, brown, and yellow races. All seemed to agree that the Biblical teachings oppose racism, racial prejudice, and exclusion from the church on racial grounds.

A Negro Baptist minister from Detroit, Mich., Louis Johnson said it is hypocritical to say glibly, "Christ is the answer," when all the delegates know of churches and persons who profess to be Christian but exclude those of other races.

Richard C. Halverson, Washington, D. C., told the Congress, "The world is confused by those who claim to have found a gracious God, but themselves are not gracious to their neighbors, especially if the neighbors happen to have skins of another color."

Congress Chairman Henry said, "We cannot involve men in the body of Christianity if we cut them off from the body of humanity." Benjamin Moraes of Brazil said, "The time is over when pastors and Christians say we do not have anything to do with economics, race, politics, etc., of the social order."

A statement approved by the Congress' sponsoring committee stated, "In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears . . . We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice."

No one was clearer than Billy Graham in his opening and closing messages. Preaching the Gospel and the cup of cold water have always gone together. "There is no way that can fulfill the command of our Lord without having a concern for the material, moral, and social needs of men. Even a casual study of the life of Jesus reveals He was interested in man's response to the social problems he faces."

Paul Rees of World Vision, Inc., said if evangelicals are to accomplish their goal they must "feel the savage rawness of human ache and pain." Race, he said, is just one of the areas of social concern. Others are abject poverty, peace, intemperance, sex, and joblessness.

One evangelical leader in speaking to a Mennonite delegate pled that Mennonites, with their emphasis on evangelism, not drop their social concern. He mentioned in particular the witness of the Mennonite churches against war and for peace. Several Mennonite delegates expressed the hope that without diminishing at all our concern for man's social welfare, this Congress might help us to give a greater emphasis to evangelism.



## AFTER SEARCHING

*Thelma Book's account of a Japanese friend's opening her heart to Christ, after searching long in years and miles—having come to America to get away from pressures which might keep her from a free search for the Truth. Mrs. Abe has been living in the home of the Bill Boyers in Upland, California.*

"I have many problems and *nayami*," said Mrs. Abe to Esther Boyer; "Could you and I and Bill and Thelma get together in the near future to talk about them?" This last week in October was almost incredibly busy for us all, but Kingdom work ought not be delayed. . . . I arrived home just about the time Bill, Esther, and Mrs. Abe arrived. [Doyle was in the East on deputation work.]

Mrs. Abe began with incidents from her life which caused her to begin her search for God. She spoke in Japanese; I interpreted. Her husband was in his thirties and she in her teens when they married. He already had a mistress then, although she only learned that later. For the first seven years of their marriage he had two mistresses, and for a time he even brought his child by one of them into the home for her to care for. Her only reason for enduring the awfulness of this marriage was that his parents loved her and took her part against him. He died an alcoholic, apparently with delirium tremens, after the war, having squandered a great part of his fortune which should have been given to his children. Then his parents died also, and she was left a widow indeed in the post-war world where everyone was in desperate straits and grasping for means to live. In spite of her husband's profligacy, she inherited some jewels from his parents' jewelry business, and much property.

But because in Japan a woman is considered inferior, and because she was totally without any knowledge of the world and how its affairs were carried on outside the four walls of her home, she could not dispose of her business and financial affairs without depending on male relatives or men in business, as, for example, land brokers and lawyers. But at every turn these men deceived and cheated her. At one time she gave her seal to a relative for banking; and he used her seal dishonestly to take a large sum of money for himself from her account. She had not even realized someone could use her *han* or seal in that way. When she tried to get her money back from the relative, he became her implacable enemy and sought by devious ways which we cannot recount here to blacken her reputation and succeeded in getting more of her property in his hands.

Finally Mrs. Abe, humiliated and frightened, opened a little sewing shop of notions, materials, and dressmaking, vowing to have nothing to do with men and to hire only women. Because her husband's parents had been honest jewelers, the family name was respected in Shimonoseki and people trusted her. She did very well in business.

Also, though her little business was prospering, from time to time it was necessary to borrow money from the bank. Money was tight in Japan; and in order to get recognition for one's loan, it was necessary to throw a big *sake* [a Japanese alcoholic beverage—see your English dictionary!] party for the bank officials. Over these parties, promise for a loan was secured. Anyone who wanted money had to do the same, it seems. These affairs ran till midnight. As hostess she could not go home until all her drunken guests took leave of the banquet room. She could not bear having her reputation besmirched . . . or to have her children think she was a woman of low moral standards. And so she sold the business and got her present job as dress designer at the large department store.

It was during those nightmare years that she began seeking God. She went seven years to *Seicho no Ie*. Through the teachings of this "new religion" she began praying to the Creator God, but she was not satisfied. She tried 4 or 5 others of the new religions, *Konkokyo* . . . In all of these religions were people who were helped to be kind to other people, to do good, etc.

And then she turned to Christianity . . . because people of "good class" were interested in it and did seem to have higher moral standards than others. For two years she attended an early Sunday morning meeting sponsored by the Shimonoseki Baptist church for people like herself who never had Sundays off. But gradually the others who had shown interest dropped away. Then the pastor moved away, and she would go to the church as usual, but the door was locked. She had nowhere to go.

Then someone invited her to *Yoki Otozure Kai*, where Doyle was ministering. Feeling there an atmosphere of trust, she was lifted. She said she felt that in Doyle she had found someone who would not deceive her, and so she opened her home to the meetings. The desire grew in her to know more of Christianity, to see what Christian homes are like. Out of this desire and her heart hunger sprang the idea of coming to America where, separated from her spot of persecutions and from work which allowed not even Sunday to seek and study Christianity, she could really go all out to find out what Christianity was all about.

I continue her narrative. Now that she is here she is endeavoring with all her might to study the Bible, to saturate herself with Christian environment, but try as she might, she still cannot understand about Jesus. God she can understand and accept. Even before she studied Christianity, she prayed to Him and in ways mysterious, when she took her problems to Him in desperation, things were untangled for her. She sees that Jesus is a great person, like Shakka Samma, only a little above Him, but . . .

Many other topics entered in; I can give only the skeleton. As I look back, it is wonderful to see how the Holy Spirit was leading us—Esther especially—to keep the discussion from going afield into the *problems* of expressing Christian faith in a sinful society. Esther kept suggesting that Mrs. Abe must first learn who Jesus really is . . . "Oh," she insisted, "I do know what Christianity teaches He is, and about the cross, but here I feel resistance." Then Bill, or maybe Esther, led her to John, Chapter One.

Up to here I had had some difficulties in interpreting, although not major, but from this point on I became aware that that lounge in Sierra Vista was charged with the presence of God . . . I realized as she read, that even though her eyes had lighted with recognition when she found the passage and she had exclaimed, "I like this place in the Bible so much . . ." yet she did not realize that the *Word* was Christ. I know Doyle had said it again and again at Shimonoseki, but her heart had not yet been prepared and she had not understood it. But tonight she did understand.

Then Bill, so beautifully led by the Spirit, said, "I will tell you how Jesus is different from Buddha. We all know *how* we ought to act toward others. We know our homes *should* be places of love. We know it is wrong to lie, steal, cheat. Our problem is we cannot do what we know we should."

"Yes, yes, it is my problem," she agreed emphatically. "I want to do right, but I cannot."

Bill continued. "God is love. He loves us. But He is holy and just, and God will not and cannot overlook our



sin. He says He must punish it. So here we are: "We must be good, but we cannot, no matter how hard we try . . . and here is where Jesus comes in." After I had interpreted this to her, Bill said to me, "You take it from there."

I knew God was helping me in interpreting, but I felt almost panicky when Bill threw the ball to me. He was doing a Heaven directed job and I could see that Mrs. Abe was understanding. But I went on to the cross—Jesus, God Himself taking our punishment because He could not say 'It does not matter' to the sin of those men who deceived Mrs. Abe, nor could He say that to her own sins. But He did receive our punishment; He went to the Cross for us and we can only bow before Him and say, "I thank you, my Jesus."

I am not sure what happened next, but somewhere Mrs. Abe said, "Why have I not found Him when I have tried so hard?" And Esther said, "Mrs. Abe, it has not been many years that I could say 'I know Him,' not many years that I have been filled with His Spirit. I was full of wrong attitudes. I was not a good wife; I wanted to be different and I wondered why I could not know Him. And then He came to me; suddenly, and also gradually, things were different in my life."

By now Mrs. Abe had tears, "Why," she said, "why, when I am older than you, has He come to you before me?"

It was a most precious experience. How I wished that Doyle could have shared in it, remembering the many wee hours he returned from Shimonoseki feeling there was no outward manifestation of God, no fruit . . . and feeling the Enemy condemning him for his own sins and inadequacies . . .

Then someone said, "Mrs. Abe, have you ever asked Him to come into your heart?"

"Well, I think I have. I have often prayed . . ."

Bill then offered Rev. 3:20: "Behold I stand at the door and knock . . . I will come in and sup with him and he with me." I helped her find it and she read it in Japanese. "This is Jesus talking," I told her. "Oh, this is for me," she said, "this verse." And I could see she was beginning to understand.

"Mrs. Abe," I said, "You have been thinking all this time it was you standing before God and knocking, 'Please, please, let me come in.' But it is the opposite. Jesus, all the time, is standing by you calling, 'Abe San, Abe San, open the door.' And here I tapped her shoulder, 'Abe San, Abe San.'"

"Why don't you ask Him right now to come in?" I paused and bowed my head.

Oh, it was blessed—her prayer. I wish I could remember her exact words. She began, "*Ten no Oto Samma* . . . Heavenly Father . . . and near the end she said, "I want to sup with you." Then I prayed and Mrs. Abe prayed again, "Please give me time to read your Word." And Esther prayed.

And then I turned to Mrs. Abe, "Now, do you understand about Jesus . . .?"

Then her eyes flashed and she responded, "He has just entered. What do you mean, do I understand Him? . . . Why, oh why, do you think we Japanese are so slow to grasp this simple thing?"

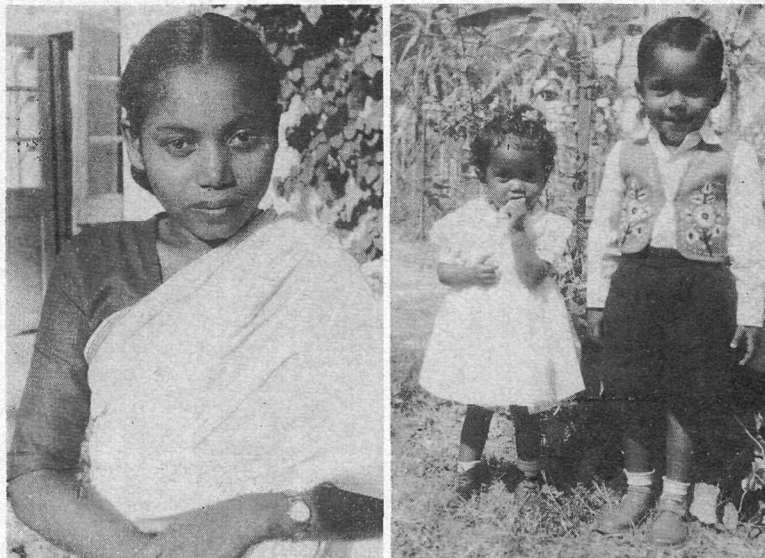
And so, about eleven o'clock, October 25, Mrs. Abe passed from darkness to light, from the kingdom of darkness into the kingdom of God's dear Son. My spirit is full of joy and wonder at the miracle of God's working.

January 2, 1967

## INDIA

### Meet This Indian Christian

*Linguist, teacher, mother, trustworthy Christian*



Mother and older children of the Rai family.

DOROTHY MARY RAI, wife of Rev. Surendra Nath Rai, is the mother of three children and head teacher in the Saharsa Mission School. While teaching and being a mother in the home, she studied for and passed the college examination for her B.A. degree in 1963.

After matriculating she held a post as teacher of Classes Six and Seven in the Madhupar Mission School in South Bihar. At this Mission in November, 1951, she realized a definite experience of Christ becoming her personal Saviour. Since that time she had been a quietly devoted and trustworthy Christian.

After two years of teachers' training at the Angus Girls' Training School in Patna she taught four years in the high school of the same mission. Her main subjects were Sanskrit, sewing, Hindi, and arithmetic.

Mrs. Rai's mother tongue is Santali. She uses fluently Hindi, Bengali, and Sanskrit. She writes and understands English but speaks it seldom. Her ambition is to do her Master's degree in either English or Sanskrit.

A good cook, a beautiful embroiderer, a clean, tidy housekeeper, Mrs. Rai is also a mother who is guiding her children early in life to learn the truths of the Bible. Disciplining them, she says, is a harder job because other family members spoil them!

Mrs. Rai has been in full charge of Saharsa School during my furlough and will appreciate your prayers as she opens the new school year several weeks before my return to India.

*Esther Book*

#### Missionaries on the Move

*To be home by Christmas*, the Lord willing: George and Ethel Bundy, Judith, Katharine, Alan, and Bruce; Erma Lehman and Nancy Kreider—all from Rhodesia.

*Returning to India in January*: Esther Book and Leora Yoder. *Returning to Africa in January*: Ira and Miriam Stern, Dorothy Gish



As you will remember, the Christ's Crusaders Project for 1965 was the raising of money to field Summer Service Units this past summer. That project is now history, and this is an attempt to report some items of interest.

The Youth Director, Walter Winger, did a splendid job of heading this new venture. He prepared a most helpful manual for each participant. The following words appeared on the introduction page:

"Hello Everybody—you are real pioneers. This is the first the church has tried a project such as this. We commend you on your courage and assure you our complete cooperation." He then gave them instructions on such matters as what to do: if you miss your plane, if you lose your luggage, if your roommate is a square, if you fall in love, if you run out of money, etc., etc.!

The manuals were handed out at General Conference where the Youth Director had a special meeting with the young people who planned to serve in the units. There was much enthusiasm, and soon after the teams headed for their respective destinations.

### ABILENE, KANSAS, JUNCTION CITY V.B.S.

Team members were Roger Hess, Chambersburg, Pa.; Fern Lehman, Dillsburg, Pa.; Frances Musser, Carlisle, Pa.; Kathryn Thrush, Greencastle, Pa. They travelled to Kansas by car and came home by bus. Pastor Henry Miller: "The kids did very well and we learned a lot together." Frances: "I am planning on going into voluntary service (full time)." Fern: "I am very interested in going back next year."

### NEW YORK, YOUTH CAMP.

Team members were Lois Cassel, Clayton, Ohio; DeRutha Cronk, Fisherville, Ont.; Gail Estep, Palmyra, Pa.; Patricia Wert, Carlisle, Pa.; Charlotte Winger, Ridgeway, Ont. The first group went by car from Conference and returned by bus or train. The second group flew both ways between Buffalo and New York. Paul Hill reported, "We appreciated so very much all the fine help that was sent. Our hearty thanks to you and the Commission for their assistance." DeRutha: "The staff and other members were sincerely interested in each other which kept us commonly united." Charlotte: "My two weeks . . . will affect the rest of my life. I had the opportunity to view firsthand a suffering and needy world. This brought me closer to God . . . placed a keen desire in my heart to serve."

### SAN FRANCISCO MISSION YOUTH CAMP.

Those serving were: David Heise, Gormley, Ont.; Dan Kendrick, Welland, Ont.; Elizabeth Scrannag, Collingwood, Ont.; Edith Seaholtz, McVeytown, Pa.; Anita Stenger, Chambersburg, Pa. Some travelled by bus and others by air. Avery Heise: "Thanks so much for your part in making this program possible." Paul Hochstetler: "We enjoyed the five teens as they were at the Life Line and the staff got along very well with them all." David Heise: "We worked quite steadily to clean up the camp in time, but we had fun while doing it." Anita: "It was surprising how well we got along. Everyone was so nice, it seemed like we were made to be together." (She stayed to the end of the summer after clearing with the Youth Director and her home.)

### KENBROOK CHILDREN'S CAMP.

Two young people helped at Kenbrook: Deanna House, Sherkston, Ont.; Karen Cassel, Preston, Ont. The girls travelled both ways by bus. John Imboden: "We certainly do appreciate your assistance in helping us have a successful camp season. The girls which you sent were a great asset to the camp. Their contribution was greatly appreciated and we would be glad to have them again in the future." Deanna:

"The other counsellors at Kenbrook were very helpful and made me feel at ease. The work of a counsellor is rewarding and worthwhile." Karen: "The Christian atmosphere is tremendous; I know I will find it hard to leave . . . I made so many friends."



### NAVAJO MISSION.

Team members were: Larry Dilts, Wainfleet, Ont.; Henry Garman, Saskatoon, Sask.; Earl Hess, Mercersburg, Pa.; Mae Myers, Mercersburg; Shirley Sentz, Mount Joy, Pa.; Kevin Swartz, Millersburg, Pa.; Bonny Winger, Saskatoon, Sask. They travelled by car, bus and plane. Samuel Minter: "We feel they all enjoyed their various tasks. I feel their vision has been greatly enlarged . . . fellowship with the staff was something we shall never forget." Mae: "Before the two weeks were up I felt I was part of them . . . we couldn't have asked for a better staff." Shirley: "I stayed a week longer than I had first planned, and wish I could have stayed longer." Kevin: "I was with a great group of young people and had an enjoyable time." Bonny: "I felt it was good for me to discipline myself to work as I did."

### VIRGINIATOWN, ONT., V.B.S.

Helping there were: Linda Burkholder, Chambersburg, Pa.; Debbie Gardner, Waynesboro, Pa.; Arlene Thrush, Greencastle, Pa. The girls travelled by bus and car. George Sider: "We wish to speak appreciation to all who have shared in any way . . . to Linda, Arlene and Debbie from the Summer Service Unit." Linda: "I wasn't overworked but I had enough to keep me busy." Debbie: "I enjoyed every bit of the work because it was the Lord's work."

### CAMP KAHQUAH, ONT.

The group was composed of: Curtis Barnett, Brooklyn, N.Y.; Nancy Charles, Hamlin, Kan.; Beth Engle, Talmage, Kan.; Patricia Slagenweit, Martinsburg, Pa.; Christine McIntyre, Chambersburg, Pa.; Joyce Vengin, Llewellyn, Pa. They travelled by air, bus and car. The camp reported a great appreciation for the work of the team. Curtis served as life guard for six weeks. Nancy: "I was tired but it takes a lot of going to keep up with all those live wire girls!" Patricia: "Everyone was very friendly and went out of their way to make us comfortable." Christine: "I felt very much a part of the organization." Joyce: "I really got to know some wonderful kids through my service."

In his report to the Commission on Youth, Walter Winger concluded, "On the whole, it is my unqualified opinion that this program was a success."

The project for the current year is the same as last year. Christ's Crusader groups are reminded to send in an offering for this project. The U.S. Treasurer is Paul Snyder, 905 Sadler Court, Carlisle, Pa. 17013. The Canadian Treasurer is Walter Winger, R. 2, Port Colborne, Ont.



# Forward

GOOD NEWS! Under this theme over half of the Brethren in Christ Sunday Schools in Canada and the United States participated in the 1966 Eighteenth Forward Enlargement Campaign.

The basic premise undergirding this campaign was that the church must accept responsibility for carrying the message of Christ—GOOD NEWS—to the people outside the four walls of the church building.

We are grateful to report that 56 of our schools were responsible for bringing in 3,297 more people as compared with the two previous October campaigns. Let us rejoice with these schools in their fine achievement. The message of GOOD NEWS was thus shared in a successful outreach effort.

We are realistic enough to note that 51 of our schools reporting showed losses as compared to the previous two years. This should communicate to us a prayerful concern. There is no point in hi-lighting our weaknesses, only to note the necessity for evaluating where we have short-circuited the power of the GOOD NEWS. It is not a problem of the message, but our methods. The Holy Spirit of Christ stands only too ready to minister to the needs of others. What can we do to open the message to those beyond our walls? The answer to that question is precisely why we emphasize outreach by way of a campaign. It is to use the appropriate method to focus attention on the message of our Christ and His Church.

Therefore let us be glad for those who have experienced growth. Let us commend their enthusiasm for sharing the GOOD NEWS in their communities and if we have not had the growth that we desire, let us look at our means and methods. Let us pray for new and fresh spiritual zeal. For that is where any successful outreach begins. Then let us plan to improve our means of outreach and strengthen our local church ministry. Then we may also join these who have walked FORWARD.

For the purpose of commending those who have excelled and for your information we list the four highest schools in each of their classes:

## CLASS A

1. Grantham	Allegheny	143.5
2. Sherston	Canadian	102.5
3. Manor	Atlantic	91.5
4. Mechanicsburg	Allegheny	83.5

## CLASS B

1. Beulah Chapel, O.	Central	179.5
2. Bridlewood	Canadian	161.5
3. Elizabethtown	Atlantic	102.
4. So. Mt. Chapel	Allegheny	97.

## CLASS C

1. Amherst	Central	201.
2. Centerville	Atlantic	134.5
3. Skyline View	Atlantic	126.5
4. Massey Place	Canadian	108.5

## CLASS D

1. Fruitville	Atlantic	52.5
2. Mt. Tabor	Allegheny	55.
3. Montoursville	Atlantic	27.5
4. Cassopolis	Central	24.5

Now, a look to the New Year. In 1967, God willing, we will again recommend a theme and planning suggestions for a FORWARD thrust in October.

Theme being used this year by Evangelicals across our nation and in Canada will be "For Times Like These—GOD SPEAKS." This campaign will seek to place emphasis on the fact that God *does* speak today, that His message is relevant, and that His primary mouthpiece is the Christian believer.

There will be sub-themes each week with attractive invitation folders designed for adults and teens. A campaign theme song has been written which many of our Sunday Schools will appreciate. A recording will accompany the materials to aid in the use of this fine song.

Those of you in the local Sunday School will have to decide whether you should participate in such an evangelistic effort to help build your Sunday School. You will also have to adapt the planning to convince the folk of your community that God Speaks Today and that your local Sunday School sincerely wants them to hear His good Word.

So let us begin by praying now that God will bless the Brethren in Christ Sunday Schools in their outreach. Pray for your pastor and superintendent as they carry leadership responsibilities. Then let all of us cooperate and enthusiastically seek God's way to go FORWARD in this new year.

## LIFE

Let me but live my life from year to year  
 With forward face and unreluctant soul,  
 Not hastening to, nor turning from, the goal;  
 Not mourning for the things that disappear  
 In the dim past, nor holding back in fear  
 From what the future veils; but with a whole  
 And happy heart that pays its toll  
 To Youth and Age, and travels on with cheer:  
 So let the way wind up the hill or down,  
 Through rough or smooth, the journey will be joy.  
 Still seeking what I sought when but a boy  
 New friendship, high adventure, and a crown,  
 I shall grow old, but never lose life's zest,  
 Because the road's last turn will be the best.

—Henry Van Dyke



## Mission Churches Do Grow Up

*Two Pennsylvania churches were transferred from mission board administration to the Allegheny Conference.*

*With John, we say, "We have no greater joy than to hear that our children walk in truth."*

### Iron Springs—Transferred September 25

The Saturday afternoon and evening previous were devoted to the commemoration of the sufferings and death of our Saviour. A former pastor, Christian Sider, shared with Bishop Byers and the present pastor in these services. On Sunday morning by request Albert Engle brought a message including reminiscences back to 1922. Brother Sider shared with Brother Charles Rife, representing the Mission Board, and Bishop Byers in making the transfer service very significant. Inspiring solos by a recent convert from Catholicism contributed much to the service.

### Historical Background

This work had its beginning in 1922 when C. N. Hostetter, Jr. and Albert H. Engle conducted evangelistic services in a schoolhouse in the little mountain valley. There had been no religious services there for a number of years. God blest with a revival which resulted in a regular schedule of services under the leadership of Albert Engle.

After the schoolhouse was no longer used as such the Mission Board secured possession of the building and remodeled it for worship purposes. While John Garman was pastor, land was secured for a church building and the work was started. With Leonard Falk succeeding as pastor, the chief responsibility for construction fell on him. He must have received an installment on his reward as he witnessed the transfer ceremony within the fine church building on which he labored so hard.

For a number of years the work received no subsidy from the Mission Board. Finally the time came when from an administrative viewpoint transfer was considered advisable. Though the pastor, Amos Kipe, was just being initiated into the responsibilities of his first pastorate, his cooperation with his overseers resulted in a very significant series of transfer services and the production of a very interesting bulletin or brochure, including the names of pastors and other personnel in the history of the work.

### Red Lion—Transferred November 6

When Bishop Byers met the Church Board regarding the matter and time of transfer, he received an excellent response. In the service of transfer, Albert H. Engle, representing the Mission Board, brought a message on the text, "Hitherto hath the Lord helped us," including some reminiscences, and commendations on their achievements. A simple ceremony of transfer followed with a challenge for the future by Bishop Byers. The Lord's blessing was visibly manifest.

### Historical Background

In 1960 a group of people, who by various means were being led into a real experience with the Lord Jesus, asked Rev. Samuel Lady to shepherd them. Even though they did not seek financial assistance the work was placed under the administration of the Mission Board. The basement of some of the participants, Kenneth Sechrist and family, was prepared as a place of meeting. Some of the Sunday School classes met in various rooms of the home.

After a few years the group, under the guidance of the Mission Board and Bishop Byers, bought ground at a beautiful location and erected a very nice place of

worship with facilities for Christian Education. Before the Church building was completed, with the help of the pastor, the congregation assumed the responsibility for the construction of an attractive and commodious parsonage. Dedication services were conducted during the summer of 1962.

The Lord blest the labors of Rev. Lady, the pastor. The congregation grew in numbers and ability for self-government. A spirit of sacrifice on the part of the pastor, and recognition of stewardship responsibilities on the part of the congregation enabled them to come to the time of transfer without ever having received any subsidy from the Mission Board.

The prayers of the Church are solicited for Pastor Kipe (Iron Springs) and for Pastor Lady (Red Lion) that they may continue to lead their congregations in an effective testimony in their communities and beyond.

*Albert H. Engle*

### Christian Service Roster

Christian Service Ministries were an integral part of the witness of the early church that stirred the world, frightened the Pharisees, and caused men of authority to quake. Consider this representative list:

ANANIAS (Acts 9:10-18)—was sent on a medical mission. Overcoming his fear, he became an instrument of blessing in one of the great events of the early church.

ANDREW (John 1:4, 6:9, 12:22)—was an administrative assistant to Jesus. He was particularly good at meeting people and was able to help them get to the proper place to have their matters cared for.

AQUILA and PRISCILLA (Acts 18:26, I Cor. 16:19)—made their home a base for good works. As janitors of the church and cooking for preachers they had a unique and fruitful ministry.

BARNABAS (Acts 4:36, 37, 9:27)—used his wealth to show his love for God. As God can only use material things for human welfare, the church received the proceeds from his land sale. Barnabas developed in a role similar to that of Andrew.

DORCAS (Acts 9:36-39)—did her relief work mostly at home. Her entire community was benefited by her life and work.

JOSEPH OF ARIMATHAEA (Matt. 27:57-60)—understood that Christian service must be performed in spite of the political climate.

LUKE (Acts, Epistles)—was a personal aid to the foremost missionary of the early church. With broad aptitudes and interests he accomplished things that neither Paul nor Peter could have accomplished alone.

LYDIA (Acts 16:14, 15)—a business woman, applied her resourcefulness to the cause of Christ which she embraced wholeheartedly.

MARY (Luke 10:39-42, John 12:3-7)—performed a ministry to her Lord which is largely misunderstood by the social activist.

PAUL (Acts 11:29, 30, II Cor. 9)—was active on relief assignments and in promoting this social service among the churches.

To this list of Christian servants from the early history of the church could be added, among many others, such names as Norman Wingert, Elsie Bechtel, Joe Haines, Henry Kreider, and Kenneth Keefer.



# Pastor's Page

## I Cor. 1:21

### "The Foolishness of Preaching"

Paul Nigh

THE PREACHER'S main task is in the pulpit. Prayer, preparation, study and visitation are important. But the major work of the minister is to preach. The words of the apostle Paul in II Cor. 5:20 ought to be emblazoned in letters of fire on the heart and mind of every preacher, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

In similar vein are the words of Jeremiah, Chap. 20:9, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." It was the same prophet who burst forth in Chap. 9:1, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," II Tim. 4:2. These words of admonition to a son in the gospel by the apostle Paul are just as applicable today as they were nineteen hundred years ago.

Preach the word in fulness. The apostle, in Acts 20:27, was able to witness before the Ephesian elders, in his farewell to them, "I have not shunned to declare unto you all the counsel of God." The word of God is complete; and it must be completely declared. As one preacher has aptly said, "Mercy provides all that justice requires; and justice requires all that mercy provides."

Declare the message specifically. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle," I Cor. 14:8. Nebulous preaching was not the manner in the Bible. The preaching of Jonah had one point. The ministry of John the Baptist began with, "Repent Ye." His words to licentious Herod were not difficult to interpret. The opening sermon of the earthly ministry of Jesus Christ could not be misunderstood for it was plain and clear, "Repent: for the kingdom of heaven is at hand" Matt. 4:17.

Preach the word in humility. To John the Baptist the message was supreme in importance. Evidences of his humility and self-abnegation are found in the words, "I am the voice of one crying in the wilderness" John 1:23 and "he must increase but I must decrease" John 3:30. Little wonder that the country was stirred by his preaching! Matt. 3:5,6.

To the apostle Paul, the spiritual luminary of all time, the burden was, "For we preach not ourselves, but Christ Jesus the Lord" II Cor. 4:5. The sermons of this great man of God were felt in cultural Athens, the commerce city of Corinth, idol-ridden Ephesus and power-hungry Rome.

Deliver the word with power. In I Cor. 2:4 Paul declares the message of the cross, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Herald the good tidings with love. The compelling passion of the apostle to the Gentiles was given in II Cor. 5:14, "For the love of Christ constraineth us." John 3:16 has been well called the golden text of the Bible. In like manner II Cor. 5:14 should be a prime factor in the heart of every minister.

Make known the everlasting gospel with simplicity. Every minister should be a theologian; but his sermons must not be suffocated by theology. He should be a philosopher; but his sermons ought not to be fettered with philosophy. He should be a master of language; but may his messages never be drowned in a sea of words.

No preacher can ever preach too many sermons. His messages should ever become better. John Wesley wrote to one of his preachers with kindly criticism, "You have not improved in the last seven years." A famed seminarian declared to his students that with diligent preparation they have more sermons than opportunities to preach. The only limitation any preacher should ever have is physical.

Whether sermons are given from manuscript, notes, or extemporaneously is of small consequence. Jonathan Edwards delivered his great sermon, "Sinners in the hands of an angry God" from a manuscript. The method simply reflects the manner and choice of the preacher.

As we peruse the pages of Holy Writ we are never far from the voice of preachers.

The words of Enoch ring out, "Behold the Lord cometh with ten thousands of his saints." Before the seventh from Adam was translated he left the first recorded sermon.

The antediluvian darkness was pierced by Noah, "A preacher of righteousness." Ere the fountains of the deep were broken up, or the windows of heaven were opened, the voice of a preacher was heard.

From Isaiah to Malachi the impassioned pleas of men of God were sounded like warning bells on a rock-bound coast. When a message of truth was needed a man of God was always found.

In the New Testament the voice of One crying in the wilderness, the persuasive eloquence of Apollos, the impassioned words of Paul before Agrippa, the oratorical discourse on Mars' hill, the sermons of Peter in Acts chapters two and four where the newly-anointed apostle, in two sermons, witnessed eight thousand conversions. That was preaching!

There is nothing more majestic in the realm of language than a well-delivered sermon under empowered unction: and there are few things more anemic than the proliferation of words without a foundation of, "Thus saith the Lord."

The foolishness of preaching has been the point of contact by the truth of God and the need of sinful man, it may well be, more than all other means combined.

Preaching is foolishness because it cannot be understood by human perception. The message of the cross was, "To them that perish foolishness; but unto us which are saved it is the power of God" I Cor. 1:18, and in verses 23, 24, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Preachers are not made in seminaries. No amount of scholastic ability will ever produce a minister. In Colossians 1:23,25, Paul gives the secret of his qualifications, "Whereof I am made a minister," and in Galatians 1:11,12 his credentials, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

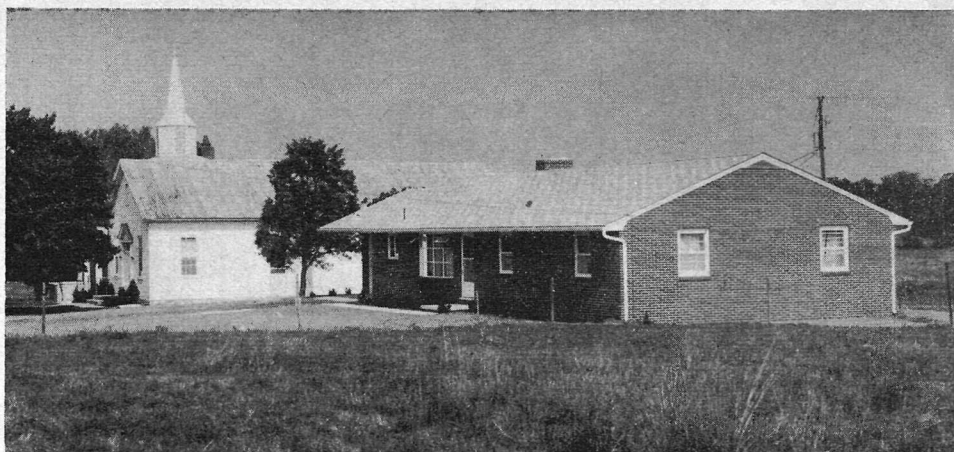
Every preacher needs all possible training for his task. The words in II Tim. 2:15 are of vital consequence, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But the words of the great apostle in Col. 1:29 must ever be frontlets between the eyes of the minister, "Whereunto I also labour striving according to his working which worketh in me mightily." ►



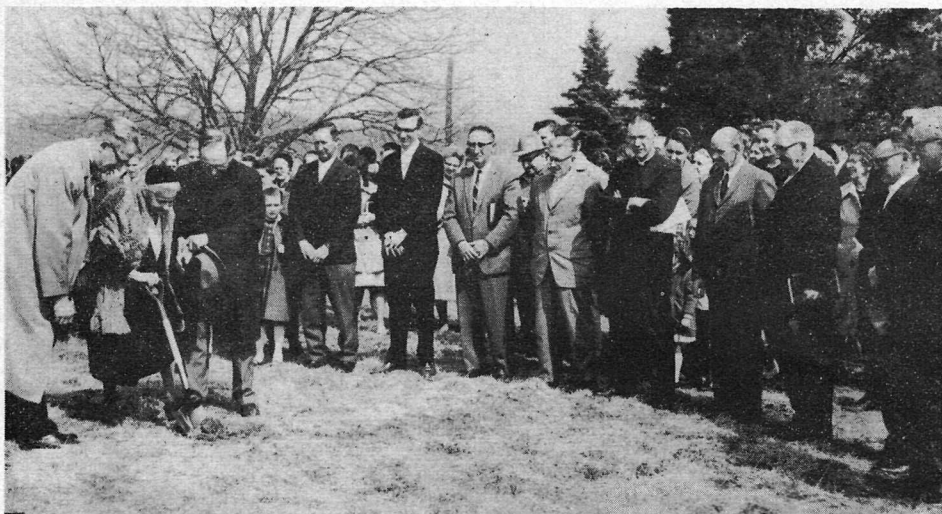
# CHURCH NEWS

## ALLEGHENY CONFERENCE

The Green Springs congregation, Pa., dedicated their new parsonage Sunday afternoon, October 2, with a rite of dedication and open house. Action for constructing a parsonage began January 18, 1966, with church council approval. The Church Board then appointed a building committee who began planning immediately. Donated labor and materials speeded construction. The parsonage is 58' x 30' with a 24' x 22' garage. Pastor John Rosenberry and his congregation participated in the program. Bishop Charlie Byers preached the dedication sermon and led the congregation in the act of dedication. In the past two years thirteen persons have been baptized and 47 taken into church membership at Green Springs.



New Parsonage with Education Building and Sanctuary in background, Green Springs, Pa.



Breaking ground for parsonage at Green Springs, Pa. Left to right; Pastor John Rosenberry, "Mother" Lulu Lehner, Monroe Oakes.

The six choirs of the Carlisle congregation, Pa.,—two adult, youth, junior, cherub and the bell choir, participated recently in an evening of worship in music under the direction of Vernon Martin, Jr. It was the first public appearance of the bell choir, a group of young people.

A Christmas pageant, "The World Is In Bethlehem," presented by a group of young people, challenged the audience to the meaning of Christmas. The children gave their program the following week. Mission's Day was observed November 13 with missionaries, Rev. and Mrs. George Kibler and Rev. Doyle Book. One of the most rewarding areas of service at Carlisle is the Boys Christian Service Brigade and the Pioneer Girls club program. Here a group of dedicated adult Christians present Christ to youth in precept and practical living. Kenneth Engle was installed in September as full-time pastor of the Carlisle congregation for one year, replacing Paul Snyder who resigned after twelve years of faithful pastoring.

The Women's Missionary Sewing Auxiliary of the Antrim congregation, Pa., held their annual covered dish meal, December 5, with the William Berry family from Blandburg, Pa., as guests. Gifts from the auxiliary were presented to each member of the family.

Mr. Charles Lehman, superintendent of the Green Springs Sunday School, was guest speaker December 13, for the Sunday School Workers meeting of the Montgomery congregation, Pa.

Musical groups and congregational songs were featured in a hymn sing of the Five Forks congregation, Pa., Sunday evening, December 4.

## ATLANTIC CONFERENCE

Twins Honor Twins: This unusual event took place at the Messiah Home Chapel, November 19. Two sets of twins, their birthday anniversaries on the same day and only one year's difference in their ages, attended revival services conducted by evangelist LeRoy Walters. The Yingst twins, Miss Naomi R. Yingst and Mrs. Susan E. Asper, arranged to honor the Yoder twins, Miss Leora G. and Rev. Leroy G., who have celebrated few anniversaries together in the thirty years Leora has served in India. Since the Yoders are both in full-time Christian service, the Yingst twins received gifts of money from mutual friends and presented \$71.50 to each of the Yoder twins.

Ben High, Christian businessman from Lancaster, Pa., showed pictures of Hong Kong, Korea and Taipei, taken in the interest of evangelism and missions, to the Bellevue Park congregation, Harrisburg, Sunday evening, December 11.

## CANADIAN CONFERENCE

Walter Kelly, student at Emmanuel Bible College, Kitchener, served as student pastor of Rosebank congregation, Ontario, during Pastor Sider's absence, November 13-27.

The Bridlewood congregation, Ontario, which recently celebrated its third anniversary, set records in both attendance and offerings in November. Sunday school attendance averaged 171 with approximately 210 in worship service. Ten persons have been received into church membership in recent weeks. A committee will meet January 3rd to explore long-range plans for expansion, in lieu of a new influx of housing in the area.

"The Gates of Christmas," was the theme of the annual Sunday school program of the Port Colborne congregation, Ontario, Sunday evening, December 18. White gifts were also features: gifts of food for local and rescue mission needs and gifts of toys for distribution among needy North American Indian families.

## CENTRAL CONFERENCE

"Christian Mission in Viet Nam," a film strip on relief released by MCC, was featured by the Christ's Crusaders of Union Grove, Indiana, on a recent Sunday evening.

The Edwards Trio ministered in music and words to the Christian Union congregation, Indiana, Sunday evening, December 18.

The Leonard congregation, Michigan, joined in a combined New Year's eve service of the Holiness Association at Imlay City Church of the Nazarene.

Dedication services for the new Brethren in Christ church at McMinnville, Tennessee, have been set for January 29, 1967. Gerald Wingert is pastor.

## MIDWEST CONFERENCE

A large group of girls were given awards in the Pioneer Girls Encampment, held in November by the Zion congregation, Kansas. Boys' awards were given December 5 in the Men's Fellowship meeting.

Mrs. C. A. Frey, Jr., Abilene, Kansas, has been appointed representative of area Brethren in Christ churches to the Board of Directors of the Prairie View Mental Health Center, Newton, Kansas. This hospital was established in 1954 as an activity of the Mennonite Health Services. In 1964 it achieved special distinction along with ten other mental health cen-

(Continued on page fifteen)



# Brethren in Christ Missions Directory

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022, Phone 717-367-7045

Brethren in Christ Missions, R-1, Stevensville, Ontario, Canada. \*Phone 416-382-2641

## AFRICA

Field Chairman: *P. O. Box 223, Bulawayo, Rhodesia, Africa.*  
Rev. and Mrs. Ira M. Stern

## RHODESIA

Bishop's Residence and Office: *P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Bishop and Mrs. Alvin J. Book  
Velma R. Brillinger  
David S. Groff\*  
James E. Melhorn\*

Education Secretary: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. J. Robert Lehman

Evangelism Team: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Glenn C. Frey

Financial Secretary: *P. O. Box 1219, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 554, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Donald R. Zook

Mrs. Mary H. (Brenaman) Brechbill

Matopo Mission: *Private Bag T 191, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Kenneth A. Bulgrien

Mr. and Mrs. Robert T. Mann

Rev. and Mrs. J. Harold Stern

Miriam G. Frey

Anna J. Graybill

Dorothy M. Martin

Eva Mae Melhorn

Mildred E. Myers

Evelyn R. Noel

Barbara J. Stansfield

Mtshabezi Mission: *Private Bag M 102, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Joseph H. Ginder

JoAnne Brubaker

Howard C. Hall\*

Ruth E. Hock

Erma R. Mann

Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa.*

Dr. and Mrs. J. Myron Stern

Gladys I. Lehman

Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Jacob R. Shenk

Rev. and Mrs. Albert R. Harvey

Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

Dr. R. Virginia Kauffman

Marjorie L. Hoover\*

Wanezi Mission: *Private Bag S 129, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Carl V. Ginder

Mr. and Mrs. Carl L. Knepper

Ellen R. Hoover

Lois Jean Sider

Sharon L. Weissner

Wanezi Bible Institute: *Private Bag S 129, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Fredric L. Holland

Edna M. Switzer

Youngways Hostel (for Missionary Children):  
*40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Ira M. Stern

Esther E. Hennigh\*

## ZAMBIA

Bishop's Residence and Office: *P. O. Box 115, Choma, Zambia, Africa.*

Bishop and Mrs. J. Earl Musser

Samuel Z. Bert\*

Larry F. Crider\*

P. Douglas Crider\*

Stanley F. Eyster\*

Ronald E. Gayman\*

Dorothy J. Gish

Judson L. Mellinger\*

Gerald N. Peckman\*

John W. Schock, Jr.\*

Jesse K. Stoner\*

Mr. and Mrs. Raymond B. Wingerd\*

Donald L. Wingerd\*

Choma Bookroom: *P. O. Box 198, Choma, Zambia, Africa.*

Mr. and Mrs. Richard E. Trautwein\*

Paul R. Kline\*

Choma Secondary School, *P. O. Box 139, Choma, Zambia, Africa.*

Rev. and Mrs. A. Graybill Brubaker

Rev. and Mrs. Mervin A. Brubaker

Lois F. Brubaker\*

Lona S. Brubaker

David Livingstone Teacher Training College:  
*Private Bag 1, Livingstone, Zambia, Africa.*

Rev. and Mrs. H. Frank Kipe

Rev. and Mrs. Lamar F. Fretz

Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Zambia, Africa.*

Rev. and Mrs. Glenn J. Schwartz

Anna L. Kettering

Edith E. Miller

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa.*

Dr. and Mrs. Robert K. Worman

Dr. and Mrs. Robert J. Musser

Erma J. Gish

Shirley A. Heisey

Martha L. Lady

Nahamba Mission: *P. O. Box 173, Choma, Zambia, Africa.*

Rev. and Mrs. David M. Brubaker

Sikalongo Mission: *P. O. Box 131, Choma, Zambia, Africa.*

Rev. and Mrs. Roy H. Mann\*

## INDIA

General Superintendent's Residence, Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey Sider

Rev. and Mrs. John R. Sider

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*

Erma Z. Hare

Esther G. Book

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*

Rev. and Mrs. James R. Cober

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Lowell Mann

Esther Mae Lenhart\*

Leora G. Yoder

Court Purnea, Madhubani, Purnea, District Purnea, Bihar, India.

Rev. and Mrs. John R. Sider

FEBAL, 7, Commissariat Road, Bangalore 25, India

Rev. and Mrs. Allen S. Buckwalter

12/A Underhill Lane, Delhi 6, India

Rev. and Mrs. Joseph B. Smith

## JAPAN

General Superintendent's Residence: 228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan.

Rev. and Mrs. John W. Graybill

Nakamura, Yoshiki, Yamaguchi-shi, Yamaguchi-ken, Japan.

ken, Japan.

Rev. and Mrs. Peter A. Willms  
1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan.

Rev. and Mrs. Marlin E. Zook

## NICARAGUA

Apartado 1044, Managua, Nicaragua, C. A.

Rev. and Mrs. Howard Wolgemuth

## Missionaries on Furlough

Rev. and Mrs. George E. Bundy, R. 2, Box 329, Mount Joy, Pa. 17552

Rev. and Mrs. Doyle C. Book, 822 San Antonio Place, Upland, Calif. 91786

Miriam L. Heise, c/o John C. Reeser, R. 1, Unionville, Ont., Canada

Mary E. Heisey, Centre Hall, Pa. 16828

Rev. and Mrs. George K. Kibler, Washington Boro, Pa. 17582

Nancy J. Kreider, R. 2, Box 490, Palmyra, Pa. 17078

Erma G. Lehman, c/o Merle R. Lehman, R. 3, Newville, Pa. 17241

Eva Mae Peters, R. 2, Box 431, Manheim, Pa. 17545

Rev. and Mrs. Keith D. Ulery, 412 Dakota, Springfield, Ohio 45504

## MISSIONS

## UNITED STATES

### Chicago

6039 South Halsted St., Chicago, Ill. 60621

Mr. and Mrs. Charles Rife, Jr.

### New Mexico (Navajo Mission)

Bloomfield, N. M. 87413

Mr. and Mrs. Samuel F. Minter

Mr. and Mrs. Earl K. Stern\*

Dr. and Mrs. Samuel Brubaker\*

Rev. Luke Keefer, Jr.\*

Anna Brubaker\*

Rosa Eyster

Mrs. Martha Garber

Eugene Haas\*

Marilyn Heisey\*

Nelson Heisey\*

Suie Hess

Anna Marie Hoover

Mary Olive Lady

Geneva Lavy

Mr. and Mrs. Wesley Lenhart\*

Mr. and Mrs. John P. Ludwig, Jr.

Jane Momm

Janet Oberholtzer

Verna Mae Ressler

Naomi Sentz\*

Margaret Witter\*

Joyce Wolgemuth\*

Interpreters

Fannie Scott

John Peter Yazzie

### San Francisco (Life Line Chapel)

422 Guerrero St., San Francisco, Calif. 94110

Rev. and Mrs. Cletus Naylor

Mr. and Mrs. Donald Booser\*

Carol Jean Heisey\*

Carol Herr\*

Jean Lehman\*

### San Francisco (Life Line Mission)

306 Minna St., San Francisco, Calif. 94103

Rev. Harold Paulus

Paul Hochstetler\*

David Shonk\*



## MISSION CHURCHES

### CANADA

**Meath Park (North Star)**  
Meath Park, Sask., Canada  
Rev. and Mrs. D. Maurice Moore  
(Box 64)

**Port Rowan (Walsingham)**  
Port Rowan, Ont., Canada  
Rev. Leonard Chester  
(Hespeler)

**Virginiatown**  
Virginiatown, Ont., Canada  
Rev. Eldon Byer (Box 362)

### UNITED STATES

**Allisonia (Farris Mines)**  
Allisonia, Va. 24310  
Rev. Arthur Brubaker

**Blairs Mills**  
Blairs Mills, Pennsylvania  
Rev. William Swartz  
(Mifflintown, Pa. R-2, Box 243, 17059)

**Blandburg**  
Blandburg, Pa. 16619  
Rev. William K. Berry (Box 55)

**Breezewood**  
Breezewood, Pennsylvania  
Rev. Norris Bouch  
(Altoona, Pa. R-2, Box 566, 16601)

**Bronx (Fellowship Chapel)**  
246 E. Tremont Ave., Bronx, N.Y. 10457  
Rev. and Mrs. Paul D. Hill  
Mr. and Mrs. Wayne Kleinfelter\*  
Mr. and Mrs. Leon Buckwalter\*  
Donald Detweiler\*  
Leon Engle\*  
Joanne Kreider\*  
Esther Robinson  
Carolyn Rotz\*  
Luther Schwartz\*  
Lois Snook\*  
Lillian Winger\*

**Brooklyn**  
958 Bedford Ave., Brooklyn, N.Y. 11205  
Rev. and Mrs. Harold E. Bowers

**Callaway (Adney Gap)**  
Callaway, Va. 24067  
Rev. I. Raymond Conner (R-1)

**Callaway**  
Callaway, Va.  
Rev. Calvin B. Fulton  
(1531 Riverdale Road, S.E., Roanoke, Va. 24014)

**Cincinnati**  
2951 Sidney Ave., Cincinnati, Ohio 45225  
Rev. William H. Engle

**Columbia (Millerfields)**  
Columbia, Ky. 42728  
Rev. Avery Sollenbeger, Jr.  
(R-3, Box 157)

**Garlin (Bloomington)**  
Garlin, Ky.  
Rev. Avery Sollenbeger, Jr.  
(R-3, Box 157, 42728)

**Gladwin (Mt. Carmel)**  
Gladwin, Michigan 48624  
Rev. Gary G. Lyons (R-4)

**Hillman (Maple Grove)**  
Hillman, Michigan 49746  
Rev. L. Eugene Wingert (R-1)

**Hillsville (Bethel)**  
Hillsville, Va.  
Rev. Arthur Brubaker  
(Allisonia, Va. 24310)

**Hopewell (Shermans Valley)**  
Hopewell, Pa. 16650  
Rev. Earl J. Lehman (R-2)

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg (Saville)**  
Ickesburg, Pa.  
Rev. Merle Peachey  
(R-4, Thompsonstown, Pa. 17094)

**Knifley (Knifley Chapel)**  
Knifley, Ky. 42753  
Rev. Gaylerd Miller

**Little Marsh (Jemison Valley)**  
Little Marsh, Pa.  
Rev. Larry Strouse  
(R-3, Westfield, Pa. 16950)

**Llewellyn**  
Llewellyn, Pa. 17944  
Rev. Charles Melhorn (Box 117)

**Mt. Holly Springs**  
Mt. Holly Springs, Pa. 17065  
Rev. Edward Hackman

**Salem (Labish Community Church)**  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

**Sheboygan**  
1325 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb

**Three Springs (Center Grove Chapel)**  
Three Springs, Pa. 17264  
Rev. Marion Walker (R-1)

**Uniontown (Searights)**  
Uniontown, Pa. 15401  
Rev. George D. Kipe (R-4, Box 332)

**Williamsburg (Mt. Etna)**  
Williamsburg, Pa.  
Rev. Cecil Maurer (316 Lotz Ave., Altoona, Pa. 16602)

### EXTENSION CHURCHES CANADA

**Concord**  
Concord, Ont., Can.  
Rev. Arthur Heise  
(154 May Ave., Richmond Hill)

**Delisle (Community Chapel)**  
Delisle, Sask., Can.  
Rev. Marshall Baker (Box 212)

**Hamilton (Ridgemount)**  
Cor. of Jameston and Caledon Sts.,  
Hamilton, Ont., Can.  
Rev. J. Allan Heise (18 Amanda St.)

**Saskatoon (Massey Place)**  
Saskatoon, Sask., Can.  
Rev. Ronald Lofthouse (1 Malta St.)

### UNITED STATES

**Baltimore (Marlyn Avenue)**  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. W. Rupert Turman (925 Homberg Ave., 21221)

**Colorado Springs (Mountain View Chapel)**  
McArthur and Buena Ventura, Colorado  
Springs, Colo. 80909  
Rev. Ethan M. Gramm (1425 McArthur)

**Dearborn**  
4411 Detroit St., Dearborn, Mich. 48125  
Rev. Richard Royer (5868 Tody Rd., Goodrich, 48438)

**Harrisburg (Bellevue Park)**  
2001 Chestnut St., Harrisburg, Pa.  
Rev. S. Lane Hostetter (306 Monroe St., Mechanicsburg, 17055)

**Harrisburg (Skyline View)**  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. John Arthur Brubaker (7717 Hillcrest Ave., 17112)

**McMinnville (Rolling Acres Community Church)**  
McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
9590 Baker Ave., Ontario, Calif. 91762  
Rev. Nelson W. Miller (1224 Baker Ave.)

**Orlando**  
Orlando, Fla. 32806  
Rev. Maurice Bender (1712 Cook St.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke (Valley View)**  
5648 Oakland Blvd. and Verndale Dr.,  
N.W., Roanoke, Va. 24019  
Rev. Orvin White, Jr. (509 Elden Ave., \*N.E., 24014)

**Smithville (Pomeroy Chapel)**  
Smithville, Tenn. 37166  
Rev. Ernest U. Dohner (R-3)

### SERVING UNDER MCC

Judy Alleman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Doris Jean Brechbiel, Menno Travel Service, P.O. Box 3982, Beirut, Lebanon

Michael Brown, Emusire Secondary School, P.O. Box 14, Maseno, Kenya

Rudyard Crider, Kings View Hospital, P.O. Box 631, Reedley, California.

Marilyn Ebersole, I. G. A. Hospital, St. Anthony, Newfoundland

Mr. and Mrs. Noel Falk, Twillingate Island Schools, Box 358, Twillingate, Newf.

Theodore Good, Brook Lane Psychiatric Center, Box 1945, Hagerstown, Md. 21740

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Hashemite, Kingdom of Jordan

Kenneth Keefer, c/o World Relief Commission, Box 1, Hue, Vietnam

Dr. and Mrs. Henry Kreider, Mennonite Service Unit, Hospital Grande Riviere du Nord, Haiti

David Lehman, Mennonite Service Unit, Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford, New World Island, Notre Dame Bay, Newf.

John McBeth, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Bert Sider, Apartado 24, San Juan de la Manguana, Dominican Republic

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California

### OTHER ORGANIZATIONS

#### SERVING UNDER AND SUPPORTED BY BRETHREN IN CHRIST PERSONNEL

Miss Shirley Bitner, H. 29 Kailish Colony, New Delhi 14, India. (YFC, Regions Beyond Missions)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Miss Anna R. Engle, 10 Devenish Court, Devinish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Rev. Robert D. Flory, Apartado 3209, Lima, Peru. (International Child Evangelism)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Miss Lois Raser, El Salvador, Zaco, Mexico

Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, P.O. Box 63, Choma, Zambia, Africa.

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F., Mexico.

A total Mission Directory is scheduled to be published the first issue in each quarter of 1967: January 2; April 10; July 3; October 9.



ters in the nation as a model Comprehensive Community Mental Health Center. The hospital, although church-related, opens its doors to peoples of all ages and faith and offers various mental health services to the community around it.

#### PACIFIC CONFERENCE

The Upland Congregation, California, received an offering, December 11, for Upland College amounting to \$2,819.

#### REVIVAL SERVICES

Charles Norman at Red Lion, Penna., January 1-14.

Elbert Smith at Chino, California, January 18-29, 1967.

## Births

ASWAY—Paul David, born October 5, 1966, to Mr. and Mrs. Paul Asway, Antrim congregation, Pennsylvania.

BRUBAKER—Glen Eric, born November 15, 1966, to Rev. and Mrs. Clarence Brubaker, Valley Street congregation, Dayton, Ohio.

CHAFIN—Henry Gene II, born July 29, 1966, to Mr. and Mrs. Henry Chafin, Valley Street congregation, Dayton, Ohio.

ENGLE—Jesse Robert, born October 23, 1966, to Mr. and Mrs. James Engle, Associated Seminaries, Elkhart, Indiana.

FAUST—Donnie Ray, born October 23, 1966, to Mr. and Mrs. Leon Faust, Antrim congregation, Pennsylvania.

LEHMAN—Gwendolyn Kay, born March 13, 1966, to Mr. and Mrs. Ronald Lehman, Green Spring congregation, Pennsylvania.

MARTIN—Dwight Philip, born November 20, 1966, to Mr. and Mrs. Tennyson Martin, Fairland congregation, Pennsylvania.

MILLER—Jeffery Allen, born September 13, 1966, to Mr. and Mrs. Mec Miller, Antrim congregation, Pennsylvania.

MUSSEY—Wanda Jean, born December 2, 1966, to Mr. and Mrs. Chester Mussey, Air Hill congregation, Pennsylvania.

NEGLEY—Robert Elmer, born February 3, 1966, to Mr. and Mrs. Victor Negley, Green Spring congregation, Pennsylvania.

PRATT—Sherri Lynn, born September 3, 1966, to Mr. and Mrs. Paul Pratt, Valley Street congregation, Dayton, Ohio.

WALLEN—Angela Faye, born August 1, 1966, to Mr. and Mrs. Raymond Wallen, Valley Street congregation, Dayton, Ohio.

## Weddings

ALBIN-MCKINNEY—Miss Fannie McKinney, daughter of Mr. and Mrs. Sim McKinney, Middletown, Ohio, became the bride of Mr. John Albin, son of Mr. and Mrs. William Albin, Bellbrook, Ohio, November 23, 1966. The ceremony was performed in the Valley Street church, Dayton, Ohio, Pastor Clarence Brubaker officiating.

BESECKER-BIETSCH—Miss Linda Bietsch, daughter of Mr. and Mrs. Merle Bietsch, Chambersburg, Pennsylvania, and Mr. Gary Besecker, son of Mrs. Walter Carbaugh, Waynesboro, were united in marriage September 10, 1966. The ceremony was performed in the Five Forks church, Pastor J. Ralph Wenger, officiating.

BLUBAUGH-MILLER—Miss Jeanne Miller, daughter of Mr. and Mrs. Mec Miller, Greencastle, Pennsylvania, and Mr. Earl Blubaugh, son of Mr. Earl Blubaugh and the late Mrs. Blubaugh, Waynesboro, were united in marriage October 15, 1966, in the Antrim Brethren in Christ church by Pastor Harvey Musser.

DOWNIN-CESSAMAN—Miss Karen Cessaman, daughter of Mr. and Mrs. Lambert Cessaman, Quincy, Pennsylvania, and Mr. Paul Downin, Jr., son of Mr. and Mrs. Paul Downin, Sr., Waynesboro, were united in marriage November 20, 1966. The ceremony was performed in the Quincy Evangelical United Brethren church by the pastor.

GIFT-KOONS—Miss Linda Koons, daughter of Mr. and Mrs. Ralph Koons, Waynesboro, Pennsylvania, and Mr. Dennis Gift, son of Mr. and Mrs. Richard Gift, Waynesboro, were united in marriage May 28, 1966. The ceremony was performed in the Waynesboro Evangelical United Brethren church, Rev. Ellwood Needy, officiating.

HAINES-SCHROLL—Miss Barbara Lee Schroll, daughter of Mr. and Mrs. Robert Schroll, New Holland, Pennsylvania, was united in marriage to Mr. Duane Edwin Haines, son of Mr. and Mrs. Lester Haines, Clayton, Ohio, November 26, 1966. The ceremony was performed by the Rev. Fred C. Lowery and the Rev. Jesse B. Dourte in the Evangelical United Brethren church, New Holland, Pennsylvania.

HEISE-MOERLAND—Miss Atty Moerland, daughter of Mr. and Mrs. Gerard Moerland, Sherkston, Ontario, became the bride of Mr. Murray Heise, son of Mr. and Mrs. Cecil Heise, Palmerston, Ontario. The ceremony was performed November 26, 1966, in the Sherkston Brethren in Christ Church, Sherkston, Ontario, Pastor Roy V. Sider officiating.

LAUGENSLAGER-THOMAS—Miss Betsy Thomas, Chambersburg, Pennsylvania, and Mr. Charles Laugenslager, Chambersburg, were united in marriage by Pastor Harvey Musser, June 25, 1966, in the Antrim Brethren in Christ Church.

LENHERT-ROUSSOS—Miss Katerina Roussos, daughter of Mr. and Mrs. Anthony Roussos, Athens, Greece, was married to Mr. Kenneth Martin Lenhart, son of Mr. and Mrs. George Lenhart, Grantham, Pennsylvania, July 16, 1966. The ceremony was performed by the Rev. Richard Walker in St. Andrew's American Church, Athens, Greece.

TRAINER-GREEN—Miss Carol Green, daughter of Mr. and Mrs. Arthur T. Green, Williams-ville, New York, and Mr. Don Trainer, son of Mr. and Mrs. Owen Murray, Clarence Center, were united in marriage in the Brethren in Christ church, Clarence Center, New York, December 10, 1966, Pastor Aaron Stern officiating.

## Obituaries

FRIEDRICH—Katharina Friedrich passed away October 16, 1966, in her 67th year. Mrs. Friedrich was born in Germany, had lived in Hungary, and with her husband and son came to Canada in 1953.

She will be greatly missed by her husband, Rev. J. S. Friedrich, Welland, Ontario; and her son, Stephen, and family, Stevensville.

Funeral services were conducted at the Climenhage Funeral Home by Pastor Roy V. Sider. Interment was in the Sherkston Brethren in Christ cemetery.

KEEFER—Jeremiah S. Keefer was born near Hershey, Pennsylvania, October 29, 1896, and passed away at Palmyra, December 3, 1966. He was converted in his youth and united with the Brethren in Christ church. His wife, Edna Anna, preceded him in death in 1963.

He is survived by four sons: Sherwood N., Hershey; Robert L., Gerald G., and Kenneth G., all of Palmyra; one daughter, Mrs. Ruth Schock, Waynesboro; twelve grandchildren, one great-grandchild, and one brother.

Funeral services were held in the Palmyra Brethren in Christ church by Pastor C. N. Hostetter, Jr., assisted by Rev. John W. Schock. Interment was in the Gravel Hill cemetery.

SMITH—Lori Lynn Smith was born November 29, 1966, to Mr. and Mrs. Barry Smith, Upland, California, and passed away the same day. She was buried in Babyland, Bellevue Cemetery, Ontario, California. Pastor Elbert N. Smith officiated.

## News Items

### New Sunday School Curriculum, 1969

Perhaps a dozen denominations may soon be united by a common Sunday-morning study curriculum for all children and youth, including Brethren in Christ. September, 1969 is the date set for introducing the materials for use in the churches.

Explorations begun in 1964 among several churches of the conservative Wesleyan tradition led to the development of the curriculum proposal and design adopted here by the Holiness Denominational Publications Association. The proposed curriculum is cycle graded and features overarching themes through the year to harmonize family participation in home-church Christian education. Participating in the designing stages have been curriculum committee executives, as follows: John Hostetter, Brethren in Christ; Almon White, Evangelical Friends; Donald Joy, Free Methodist; Albert F. Harper, Nazarene; Armor D. Peisker, Pilgrim Holiness; Paul L. Kindschi, Wesleyan Methodist; and Mark Burgess, United Missionary. The new project makes available a multi-denominationally designed cycle graded curriculum to serve the needs of churches of the HDP tradition.

Publishing details for the new curriculum are scheduled next for decisions. It is anticipated that at some levels all denominations will use a single edition. At others certain denominations may elect to publish a denominational version. The participants are remarkably identical in general theological beliefs and in Christian practices.

### Dr. Eugene Carson Blake Heads World Council

The general direction of the World Council of Churches passed December 1 from the hands of a distinguished Dutch theologian and ecumenical statesman to those of America's leading proponent of church union.

With the retirement of Dr. W. A. Visser 't Hooft, after 18 years at the Council's helm, the post of general secretary has been assumed by Dr. Eugene Carson Blake. For the past 15 years Dr. Blake was stated clerk or chief elected officer of the United Presbyterian



Church in the USA. He is widely known as the architect of a plan to unite major Protestant denominations.

The new WCC executive pointed out that "the WCC is not interested in unity for the sake of unity, but in unity combined with reformation and renewal of the structures and life of the Church, so that Jesus Christ may be presented with power everywhere."

#### Evangelical Looks To Common Bible For Evangelism Strategy

An evangelical church leader said here that the new Common Bible being studied by Roman Catholics and Protestants could be used toward carrying out the great commission to preach the Gospel to every creature.

Dr. Arnold T. Olson, Minneapolis, president of the Evangelical Free Church, attended his 15th session of the Advisory Council of the American Bible Society in New York City when the matter was presented by Father Walter M. Abbot, S.J. Dr. Olson said, "The very fact that a priest, Jesuit at that, would be invited to address the leaders of American Protestantism and that such an invitation would be accepted would not have taken place 10 years ago."

Dr. Olson, who this year is first vice president of the National Association of Evangelicals, added: "As evangelicals, we must face up to the question of how much we believe in the power of the Word of God to transform human lives. We have been dedicated to the task of making this Word of God available to people regardless of race, color, national origin or geographical location. Our sincerity to this commitment will now be tested. Ours is not to challenge the sincerity of the Roman Catholic church in the recent changes but to prove our own sincerity."

#### Believers' Church Is Topic of Interdenominational Meet

Representatives of at least eleven American religious denominations will speak during a nationwide Conference on the Concept of the Believers' Church, planned for June 26-30, 1967, at the Southern Baptist Theological Seminary, Louisville, Kentucky.

The conference is a sequel to a proposed meeting of individuals from "baptizer churches" planned for Amsterdam, Holland, in 1964, but not held. Renewed interest in an interdenominational study of the "committed church"—one in which only those who personally express their faith as Christians are admitted as members—has led to firm plans for the Louisville meeting.

Church historians, theologians, teachers of religion and others interested in the subject of the "believers' church" will participate.

#### Dr. Mooneyham Suffers Heart Attack

Dr. W. Stanley Mooneyham, coordinating director of the recent World Congress on Evangelism in Berlin, suffered a heart attack November 28. His condition was described as critical.

Mooneyham, 40, was stricken in Miami Beach, where he had gone from Berlin to attend a meeting of the Billy Graham evangelistic team.

Doctors at St. Francis Memorial Hospital in Miami Beach diagnosed his ailment as a major coronary thrombosis with permanent heart damage. He was placed in an intensive care unit and was expected to be hospitalized for at least six weeks.

Since early this year Mooneyham has been living in Berlin with his wife and four children, who range in age from four to fifteen. He had charge of the complete operation of the ten-day congress which ended November 4.



MCC Executive and MCC Workers, Saskatchewan. Chairman Ronald Lofthouse, seated third from right. Mrs. B. Linkletter standing second row, fourth from right. MCC Executive Secretary, Canada, J. M. Klassen standing far right.

#### New Understanding Between Korean And Japanese Christians

"Please tell your people we have forgiven and are forgetting. We want to be friends again, to be brothers in Christ. Why don't your people accept our forgiveness and become brothers again."

This was the message some Korean Christians sent to the Japanese Christians in 1965. It was sent with a Japanese minister, Fumio Kurito, who had gone to Korea on his own personal tour of reconciliation. Since the Japanese occupation of Korea during World War II, the relations between these two countries have been strained.

Carl Beck, missionary and MCC peace representative in Japan, has been instrumental in establishing contact between Christian groups in these two countries.

There is a Japan-Korea Reconciliation Band providing a vehicle for reconciliation between Japanese and Korean Christians on the leadership level. This group is working on plans for collecting funds in Japan to rebuild the Korean chapel inside which the Japanese army barricaded worshippers and set the building on fire, cremating the entire worshipping community.

In 1966, the fifth annual peace seminar, held in May, and the July-August youth work camp also worked toward reconciliation.

"My whole life is changed," said Miss Lee Sang Hwal, participant in the youth seminar. Miss Lee, a Korean, returned to her home with all hatred for the Japanese gone from her heart. What happened to her happened, to a greater or lesser extent, to each of the participants in this seminar.

No sooner had participants arrived at the site of the seminar than they found themselves embraced in a confrontation of reconciliation. There was much frank talk and clear facing of issues. There was some bewilderment but more understanding on the part of Korean Christians toward their Japanese counterparts. There were confessions, tears, and the joining of hearts in prayer.

Throughout the camp the work of the Holy Spirit was evident in welding Christians of formerly enemy nations into one body of Christ.

#### Ronald Lofthouse Elected Chairman of MCC (Sask.)

The annual sessions of MCC (Sask.) proved to be a full day for the delegates and guests. The two business sessions and rally were both productive, challenging and informative. The guest speaker, the Rev. Daniel Zehr, added a note of inspiration as he, at each of the sessions, challenged his hearers to broaden their thought patterns and increase the scope of their activity.

Two major developments of the past year were reported to the delegate body. 1) That the group home for boys has now become a reality and has been in operation since October 1.

2) That the Dept. of Welfare has offered to the Menno Home at Waldheim various types of professional aid with the view of it becoming a pilot project for other similar developments. At the same time, because of the increasing need for such facilities, they urge expansion.

Other business included:

- Approval of the establishment of a peace booth at one or two locations in 1967.
- A decision to join the Canadian Mennonite Association.
- The approval of a study to determine the feasibility of establishing a group home for present male patients at both the Menno Home and the Rosthern Youth Farm who can be habilitated through training in order to make them self-sufficient. Since the need is urgent the delegates authorized the executive to take appropriate action to establish such a home if the study shows it to be feasible.

—A decision to call a part-time Executive-Secretary to promote and co-ordinate the growing work of MCC (Sask.).

—Approval of the recommendation that we continue to study and investigate the possibility of establishing a half-way house.

Elected as chairman of MCC (Sask.) for the coming year was the Rev. Ron Lofthouse, pastor of the Saskatoon Brethren in Christ church.